THE BRITISH ESPERANTIST

with which is incorporated

INTERNATIONAL LANGUAGE

Vol. XXXIII., No. 437/438 SEPT./OCT., 1941

THE LANGUAGE PROBLEM IN THE LEAGUE OF NATIONS

A LEAGUE OFFICIAL'S OPINION OF ESPERANTO

By kind permission of the author, Mr. T. F. Johnson, late Assistant High Commissioner of the League of Nations for Refugees, and for Fifteen years Executive Head of the work for Refugees, we reproduce the following extracts from his book "International Tramps" (*Hutchinson and Co.,* 7/6, 1939).

This book should be read by everyone who is thinking of post-war reconstruction. The author pleads for a new League of Nations, imbued with greater honesty of purpose than the old one, working to break down the barriers against freedom and to "make human beings citizens of the world". "The first essential is to provide a means of understanding and exchange of ideas": the teaching of the International Language should be compulsory everywhere.

(*From Chapter VI., pp.* 133–135 :)

A still further handicap suffered by the British is that of language: a handicap, however, for which they are themselves largely, not to say entirely, responsible. There again they have allowed themselves to be jockeyed by their alert and unscrupulous French colleagues. According to the Covenant of the League there are two official languages—English and French—and all documents must be circulated in those two languages. Speeches likewise, at the League Sessions, may be pronounced in either language, but must be translated immediately by an official interpreter into the alternative language. The French, from the very beginning, regarded this as a menace to the ascendancy obtained by their language as a vehicle for international diplomatic negotiation, and sought by every imaginable means to secure the recognition of French as the one and only international diplomatic language. It has already been shown that, in the normal pursuit of her policy, either France, or her nominees, obtain the coveted appointment of President of the annual Sessions of the League Assembly, and secure the largest percentage of posts as Presidents of the League Conferences and Committees. These privileged positions are consistently utilized for the purpose of excluding the use of the English language under such pretexts as the necessity of economizing either time or money. For those ostensible reasons documents are produced only in French, and it has become the rule, rather than the exception, for the Chairman to open a conference or a commission with a statement to the effect that, as everyone understands French, translations of speeches into English will not be made unless specifically requested ! The British representatives at those meetings are either too indulgent, or too anxious not to give the impression that they do not know French, to require English translations. But let so little as a few words of English pass untranslated, even in the heat of a debate, and there is an indignant demand for *traduction* from the French-speaking representatives ! Moreover, in public sessions, the beginning of an English translation of a speech made in French is the signal for the outbreak of general conversation, amounting almost to an uproar, on the part of French-speaking delegates and public alike, whereas the merest whisper during a French translation of a speech made in English brings down coals of fire on the head of the unfortunate offender. This cleverly conceived and executed policy of the French possesses

many valuable advantages for them, in addition to that of securing widespread propaganda for their language. They are thus saved the tedium of learning another language, and are always ensured in international meetings the immense advantage of working only in their own language. This is an asset whose value it is almost impossible to exaggerate—especially in moments of stress, when rapid decisions have to be taken—and is frequently reflected in the faces of the non-French group when they come to read the text of such decisions and find that they have been deceived by some Gallic idiom. . . .

In the very early days the Spanish advocated the argument that, in view of the widespread use of their language, it should be added to the official languages of the League. Whereupon the Italians insisted that, even if Italian were not so widespread as Spanish, it was of greater historical, artistic, and scientific importance, and should also be added to the list of official languages. This early menace of a return to the Tower of Babel was too good an opportunity for propaganda for the Esperantists, who came along with a well-argued case for the adoption of Esperanto as the only official international language. They also urged the adoption of a Convention whereby all members of the League would make the learning of Esperanto obligatory in all schools in their countries.

The adoption of this ingenious, far-sighted, and enlightened proposal would probably have advanced the cause of international understanding and co-operation more in ten years than the most effective League could hope to do in a hundred, as it would have facilitated the commercial and social intercourse of the democracies of the world, whilst saving the time of millions of travellers (now spent on acquiring a colloquial knowledge of various languages) for more constructive purposes. The French soon realized that the adoption of the Esperanto proposal or one of the other alternative suggestions for one official language would, at one swoop, menace the international ascendancy which they had assiduously acquired for French as the recognized official language. It was therefore greeted with a howl of protest by the French-speaking nations, who ranged all their forces against the unhappy Esperantists, and heaped scorn on their heads. No argument was too fantastic; according to the French the worst barbarians in history were angels compared with these iconoclasts whose sole aim was to destroy Latin culture. This argument rallied the Italians and Spaniards to their side, who sunk the pretensions of their own language to official recognition in the assault against the common enemy of Latin culture. Esperanto was indecently interred, and its modest followers, drawn mostly from the lower middle classes of many countries, whose union would have contributed so much to world peace, ended their first and last attempt to bring about through the League practical international co-operation.

(*From Chapter XV., pp.* 386–387 :)

The first essential is to provide a means of universal understanding and exchange of ideas: "moral disarmament" as the League prefers to term it. This can only be begun quickly and effectively by the introduction of an international language which can be acquired with the minimum expenditure of money, time, and effort by the populations of the world, however humble their stations. Only a very small percentage of the world's population enjoys opportunities of learning English, French, Spanish, Italian, or German, the recognized vehicles of international communications. But even after years of study, most people who have had the opportunities, and who have acquired a reasonable proficiency in (say) two of those languages, constantly find how inadequate they are in Europe alone when travelling for business or pleasure.

Narrow national interests will naturally endeavour to have one of those languages adopted as the international language; but this attempt must obviously be contested, as it would only serve to increase rather than allay national jealousies. Linguistic experts will be able to decide whether Esperanto, Volapük, or one of the other international languages, is the best for the purpose in view. They must not be deterred by the fruitless attempt made to introduce Esperanto in the early days of the League. Esperanto was defeated not on its merits, but by national jealousies. Each member of the new League should undertake to legislate for the compulsory learning of the international language by all its subjects concurrently with the teaching of the national tongue. By judicious legislation, an international language, of which a working knowledge can be acquired in a few weeks, would within a year be spoken

by hundreds of millions of people, especially school children, throughout the world.

(In a recent letter the author writes : I retain a most lively respect and admiration for the case put up by the Esperantists to the League Commission (of which I was Secretary) at the 1922 *Assembly, for the adoption of Esperanto as an international language. I have no hesitation whatever in saying that had the Esperantists' recommendations been adopted, one of the most serious obstacles to effective international co-operation would have been overcome, and the world would not now be in its present unhappy state).*

RECENT LECTURES

June
18, **Croydon.** Parish Church School.
24, **Euston.** International Students' Club.
29, **Kingston.** Friends' Meeting House.

July
1, **Brighouse.** Rastrick Grammar School.
2, **Huddersfield.** Longley Hall Central School.
2, **Halifax.** Modern School.
3, **Huddersfield.** Hillhouse Central School.
Huddersfield. Esperanto Group.
4, **Huddersfield.** Almondbury Grammar School.
5, **Huddersfield.** Yorkshire Federation.
6, **Huddersfield.** Friends' Meeting House.
7, **Keighley.** Girls' Grammar School.
10, **Dewsbury.** Templefield Senior Girls' School.
Dewsbury. Boys' Central School.
Huddersfield. Esperanto Group.
16, **Huddersfield.** Meeting of local Esperantists.
17, **Halifax.** Municipal Technical College.
Brighouse. Secondary School for Girls.
Halifax. Meeting of local Esperantists.
18, **Elland.** The Grammar School.
22, **Farnham.** Girls' Secondary School.
Farnham. Boys' Grammar School.
23, **Godalming.** County School.
Godalming. Sir Walter St. John's School.
Godalming. Friends' Meeting House.
24, **Farnham.** Boys' Grammar School.
29, **Fulham.** Rotary Club.
29, **Norwood.** International Friendship League.
30, **Holloway.** Friends' Meeting House.
31, **Lewisham.** Emergency Secondary School for Boys.

August
4, **Ackworth (Yorks).** "Holiday School".
10, **Streatham.** Friends' Meeting House.
13, **Edmonton.** Peace Pledge Union.

It is not possible to describe these visits in detail, though did space allow there would be much of interest to relate.

250 girls at Longley Hall, 240 at Keighley, and 200 at Brighouse, listened with the keenest interest. Some of them we met again at Ackworth.

At the Modern School in Halifax, on a sweltering afternoon, a talk to an after-school voluntary audience of 75 children resulted in the sale of 200 books. This shows the interest roused among the children, and the way they interest their friends. The Head would start an after-school class, if only a teacher could be found.

The two Dewsbury Schools invited us by permission of the Director of Education, whom we thank sincerely.

There was a most encouraging attendance at the meeting of Halifax Esperantists. The local group should certainly be restarted : there is plenty of good material.

The Head at Elland (formerly Head of Sidcot School) gave us 230 children for the afternoon, and a warm welcome.

The Farnham audiences (550) were most enthusiastic. In each case we had the whole school : the boys in two divisions.

At Godalming the audience was composed partly of the County School and partly of a London School evacuated from Battersea (200 in the morning, 200 in the afternoon). They bought 265 books.

Two interested teachers in the Lewisham School may start an experimental class. Here some girls attended from the sister school : this should lead to an invitation there also.

The 75 children at Ackworth came from schools all over Yorkshire. Our expenses were met by the Friends' Esperanto Society. An address was given by Mr. James T. Harrod (late Head of Sibford School), followed by a lesson.

All the Friends' Meetings were called in response to our request for a hearing. None were large, but all were interested.

The expense of the two visits to Yorkshire (July 1–18) was largely met by generous gifts from local Esperantists. The success of this fortnight is due largely to the indefatigable Beaumont of Huddersfield.

In the period covered by this report 20 lectures were given to schools (2,930 children, 100 teachers), and 15 to other meetings. Over 2,000 copies of *Esperanto for Beginners* were sold. As owing to examinations July is a particularly unfavourable month for school lectures, these results are encouraging, and show what can be done if local friends will help.

It is hoped to visit Sheffield and district from 22 Sept. to 6 October.

"Esperantaj Flugfolioj" (E. Lentz, 82 Blenheim Place, Aberdeen) aperas regule, kun multe da literaturaĵoj bonstilaj kaj pripensindaj, po tri pencoj.

"The Linguist" (5 Berkeley Arcade, London, N.W.1) regule enhavas (krom poliglotaj artikoloj kaj konversacioj) elementan lecionon pri Esperanto verkitan de S-ro William Green.

THE NEW TESTAMENT IN BASIC ENGLISH

Some time ago the B.E.A. published a leaflet entitled *Basic English**, which anyone interested in this project is advised to obtain. The *Basic New Testament* exemplifies and fully justifies the criticisms and conclusions made in that leaflet.

Some reviews of the book have been uncritically and extravagantly laudatory. *The Friend*, forsaking its usual cautiousness, says that with 850 words plus 50 Biblical words and 100 poetical words Basic

> can express the sense of anything that can be said in English. . . The simplicity, clarity, and dignity of this (translation) is truly remarkable evidence of the effectiveness of this simple system as a medium of expression and communication.

On the other hand, *The New Statesman* writes:

> When not floundering about in this kind of periphrastic imbecility, the B.N.T. tends to be straightforwardly flat, vulgar, or silly. Sometimes, however, for a sentence or two, it follows the A.V. closely enough to be quite bearable. . . By the poverty of its vocabulary, and still more by the ineptness with which it is used, Basic has turned the New Testament into something which has not even the value attaching to a lucid exposition of fact. One can only wonder what further havoc its sponsors are planning.

In order to arrive at a balanced judgment, one must ask what are the limitations imposed on the Basicist, their aim, their possibilities, and whether they are justified by the result. To expect the same literary efficiency from a few hundred English words as from all the resources of the English language would obviously be unreasonable.

What, then, is the real aim of Basic (for its advocates speak with two voices on this point)? Is it intended to be (*a*) a stepping-stone to the subsequent learning of real English? Or is it advocated as (*b*) a solution of the international language problem? These are very different things.

Again, one may ask: Is the object of the present translation to introduce the Bible to foreigners who know little English (Surely the hundreds of translations into national languages would better meet this purpose!), or to provide a reader to help foreigners to learn English? or to be a simpler, clearer, or better translation for English people (if so, are these things true of the B.N.T.?), or merely to try out the possibilities of Basic?

It is true that a text in words that are short and in common use may be clearer and stronger than one using an unlimited vocabulary of terms that are archaic, unfamiliar, or polysyllabic. We are too prone to think that obscurity and complexity are beauties. The music student who submits to the arbitrary and galling restrictions of contrapuntal discipline (which forbid him to do almost everything that is possible) gains through them resources, and a facility in their use, which he could obtain in no other way. And a disciplinary course of vocabulary limitation might teach many writers to express their thoughts more clearly and effectively.

It is true, also, that much can be said in Basic English with a limited number of root-words. So also, with a far smaller number, can the Cseh student express himself in that Basic Esperanto. And in the early stages much fun can be got from the circumlocutions necessary to avoid roots not yet known, though badly needed. But to advocate such baby talk as a substitute for the real language, instead of as a means to learning it, is entirely another matter.

In language study it is a sound principle to learn first those forms and words most often used, and read simple texts containing those forms only, before tackling forms less often needed. An immense amount of work has recently been done in the compilation of Word-Frequency Lists (for example, those in Thorndike's *The Teacher's Word Book*, and (in Esperanto) the researches of Stancliff (*Enciklopedio*, pp. 566–9; *Scienca Gazeto*, 1935–6). Many expert teachers have used such researches to produce readers based on vocabularies limited from various points of view. Especially remarkable are the brilliant readers by Michael West in various grades of vocabulary limitation, and those by H. E. Palmer and A. S. Hornby based on their *Thousand-Word English* (Harrap, 3/6). (The preface of this work, by the way, throws much light on the whole problem of word-counts and vocabulary limitation*). Without the blessing of an "*Orthological Institute*" (whatever this may be), these men have devoted all the resources of wide practical teaching experience, and a tireless patience amounting to genius, in order to find out what English forms are most needed in various stages and circumstances, and to produce corresponding texts in

* 2d. post free.

* See also M. West's "*Definition Vocabulary*".

perfect English that are a delight to read. *Modern Languages* (June) writes of a book written in the *thousand-word* vocabulary:

It is a revelation to read this piece of simple prose. . . As a reader for schools in this country, it is excellent; for foreigners . . . it is magnificent.

With this verdict we agree. Can the same be said of the Basic New Testament? We think not.

We admit that in several places the Basic text compares happily with the ordinary version. E.g., *Desiring to put himself in the right* (Luk 10/29). *Whatever gets the better of a man makes a servant of him* (2 Pet 2/19).

But generally speaking, the wholesale elimination of exact terms drives the Basic writer to vague expressions and blurred images; he must constantly employ a word expressing the genus instead of the species; the continued use of periphrasis and definition militates against conciseness, clarity, and force. However ingenious the substitution may be, the result is long-winded and clumsy, and often reads like a succession of cross-word clues.

Above all, the continual *and unrelieved* recurrence of the 18 verbs to which Basic is restricted is exceedingly monotonous. E.g., *She will* **give** *birth to a son, and you will* **give** *him the name Jesus, for he will* **give** *his people salvation* (Mat 1/21).*

From a literary point of view the lack of verbs is damning. One cannot in Basic *agree, ask, beat, believe, build, call, cry, die, drink, eat, fall, forget, forgive, grow, hear, help, hide, hold, hope, judge, kill, know, laugh, lead, learn, lie, live, love, need, obey, please, praise, pray, punish, read, serve, sing, sit, smell, speak, stand, suffer, swim, teach, touch, thank, think, understand, walk, wish,* or *write* (though these are well among the English words most often needed): every verb must be replaced by a circumlocution with a noun. At first one smiles at the neatness or ingenuity of the evasion; but after many repetitions it ceases to be amusing and is merely irritating, and finally becomes exasperating. Take a few examples at random (there are a score on every page):

All the disciples were in fear of putting the question (none durst **ask** him) (Joh 21/12). *They gave him blows* (**beat** him) (Mar 12/3). *If we have faith that Jesus underwent death* (If we **believe** that Jesus **died**) (1 Th 4/14). *Get your husband* (Joh 4/16); *Let the workers come* (Mat 20/8); *Get in to the feast* (Mat 22/3) (**Call** thy husband, **call** the labourers, **call** to the feast). *Keep in mind where you were at first* (Remember from whence thou are **fallen**) (Rev 2/5). *Come down on us* (**Fall** on us) (Rev 6/16). *Which are not able to give ear, or go on their feet* (can neither **hear**, nor **walk**) (Rev 9/20). *Give hearing* (**hear**) *with their ears* (Mat 13/15). *You will be glad* (Ye shall **laugh**) (Luk 6/21). *No man might have knowledge of the song* (could **learn** the song) (Rev 14/3). *Take to heart the sense of these words* (**Learn** what this **meaneth**) (Mat 9/13). *Take it* (**lead** it) *to the water* (Luk 13/15). *He takes them* (the sheep) (he **leadeth** them) (Joh 10/3). *Let him make a song* (Let him **sing**) (Ja 5/13). When he was undergoing pain (when he **suffered**) (1 Pet 2/23). *Those who had knowledge of swimming* (could **swim**) (Acts 27/43). *Give teaching about these things* (These things **teach**) (1 Tim 6/2).

The shifts to which the translators are compelled to resort in order to avoid common verbs like *to love, to grow, to feed,* may be seen in this dialogue extracted from Joh 21/15–17: *"Is your love for me greater than the love of these others?" "You have knowledge that you are dear to me." "Give my lambs food."* (Lovest thou me more than these? Thou knowest that I love thee. Feed my lambs). *"Have you love for me?" "You have knowledge that you are dear to me." "Take care of my sheep." Now Peter was troubled in his heart because he put the question a third time: "Have you love for me? And he said "You have knowledge of all things; you see that you are dear to me." "Give my sheep food."* (Note that the Basic variations of the question make the words *"a third time"* inappropriate).

Imagine the embarrassment of a Basic novelist wishing to report a simple conversation between Edwin and Angelina. ("I love you. Do you love me?" "You know I do"). Should he write *"You are dear to me. Have you love for me?" "You have knowledge that you are dear to me"*? Or would it be neater to say *"I have love for you. Am I dear to you?" "You see that I have love for you"*? Or should he chuck the Basic dictionary away (to use its own definition: *put it away from him with a quick motion of the hand*)?

These clumsy evasions are necessitated by the rule "No verbs". But the rule is arbitrary and futile. The verb *to love* is implicit in its active and passive participles *loved* and *loving* (which are allowed); *I go*

* Mr. Ogden's defence that these verbs are often used in normal English also is entirely irrelevant.

fishing (Joh 21/3) surely implies the verb *to fish.*

Examples of inadequacy:

The drops from her eyes (her tears) (Luk 7/38). *Tax farmers. Hole of thieves* (den of robbers) (Luk 19/46). *Help, Lord: destruction is near* (Lord, save us, we perish) (Mat 8/25). *When the water came up* (When a flood arose) (Luk 6/48). *A young child folded in linen, in the place where the cattle have their food* (A babe wrapped in swaddling clothes, and lying in a manger) (Luk 2/12). *When you give the sign, the door will be open* (Knock, and it shall be opened) (Luk 11/9). *Those young women made ready their lights* (Those virgins trimmed their lamps) (Mat 25/7). *Let your pleasure be done* (Mat 6/10). *Take it out and put it away from you* (Pluck it out and cast it from thee) (Mat 5/29). *Sorrow, sorrow, for the great town!* (Mat 2/46). *The dogs put their tongues on his wounds* (Luk 16/21). *Get up and go* (Arise and walk) (Mat 9/5). *They made a new song* (They sing a new song) (Rev 14/3). *Come, take them for food* (Rise, kill, and eat) (Acts 10/13). *I have no knowledge where they have put him* (I know not where they have laid him) (Joh 20/13). *Did you never see* (read) (Mat 21/42). *Take up your position* (Stand) (Jas 2/3). *His servants will be worshipping him* (shall serve him) (Rev 22/3).

Imagine the wall-text: *"I am the good Keeper"* (Joh 10/14)!

Examples of verbosity:

[He] *was seated by the side of the road, making requests for money from those who went by* (sat by the way side begging) (Luk 13/35). *Made division of his clothing among them by the decision of chance* (parted his garments among them, casting lots) (Mat 27/35). *Out of all to whom the good news has come only a small number will get salvation* (Many are called, but few chosen) (Mat 22/14). *Do not put your jewels before pigs, for fear that they will be crushed under the foot by the pigs whose attack will then be made against you* (Mat 7/6). *God will not put away from him the memory of* (will not forget) *your work* (Heb 6/10). *Do what is ordered by your fathers and mothers* (obey your parents) (Eph 6/1). *Let them have forgiveness, for they have no knowledge of what they are doing* (Forgive them, for they know not what they do) (Luk 6/22). *The man who does righteousness will be living by his faith* (The just shall live by faith) (Rom 1/17).

On a Basic gravestone "Write: Blessed are the dead which die in the Lord" becomes *Put in writing: There is a blessing on the dead who come to their end in the Lord* (Rev 14/13). Is this the dignity praised by the reviewer in *The Friend*?

Forgive this tedious mass of quotations. But it is just in the cumulative effect of its wearisome repetition of inadequacies that the weakness of the system becomes apparent.

As a literary game, some wonderful *tours de force* can be produced in Basic by thought and ingenuity. But at best it is not normal English, and the student who afterwards learns English must learn to forget many of the forms he so carefully practised in Basic.

A particularly glaring example of deliberate illiteracy is the substitution of *will* for *shall*. *I will* (shall) *be tired out* (Luk 18/5). *How long will* (shall) *I have to put up with you?* (Luk 9/41). *We will* (shall) *not all come to the sleep of death, but we will* (shall) *all be changed*) (1 Cor 15/51).

As shown in the leaflet referred to, to talk of Basic as using only 850 words is profoundly misleading. There is a vast reserve vocabulary, very vague, indefinitely extensible (except that verbs are barred), and varying with every book and subject. We are told that in the present volume 150 words have been added to the 850 (though no list is given to help the student to learn them). Thanks to these additions, a man may—in this volume—*make prayer to God* and *give praise to God*, instead of *making requests to a Higher Being* and *saying words of approval of the Father* (though even now he may not *pray* to God or *praise* him). Further additional words are italicised: Do men get *figs* from *thistles*? He took the *dragon* . . . like *frogs*.

The Basic Testament abundantly confirms the conclusion that while Basic may be helpful as a stepping-stone to the learning of English in the preliminary stages (though other schemes are far superior to Basic for this purpose), any claim that Basic is a solution of the international language problem is completely illusory. Apart from its many difficulties, the scheme—itself highly artificial—cannot satisfy those who need a literary medium for the adequate expression of thought, and not merely a code or pidgin. With relief one turns to Esperanto—the embodiment of a reasonably restricted vocabulary *without* sacrifice of literary power.

ESPERANTO AS AN INSTRUMENT OF MENTAL TRAINING

(Mr. Ernest A. Dodge, on the staff of the Esperanto Association of North America, has a valuable article under this heading in *Education* (January). Reprints were soon exhausted, but a new edition is contemplated. Here is a summary).

In this age, when all corners of the earth are in contact through radio, films, finance, and politics, the "monkey wrench" of linguistic barriers hinders the smooth working of the machinery, and is increasingly felt to be an intolerable nuisance. Various proposals for eliminating the difficulty have been put forward—either as unconscious expressions of national egotism ("let all the world learn *our* language !"), or as studies from an impartial angle. Here Esperanto stands alone, in that it has long passed from the stage of experiment, or trial and error, and has for several decades been functioning in the field of international use. (Here follow references to literature, travel, etc.)

But there is another side of the question. Dr. Zamenhof builded better than he knew. Some features of Esperanto, which perhaps he introduced merely to make the language easier to learn, make it also a potent instrument of mental culture.

An illustration may be taken from stereoscopic vision. One whose thought can flow through only one language views the world of expression in a "flat" way, as in vision by a single eye ; but a second language, giving a view from a different point, adds depth and perspective. If the second language, like most European languages, is fundamentally similar to English, the effect may be too much like having a pair of left eyes, instead of a left eye and a right. But Esperanto permits a view from a significantly different angle, with a maximum gain in perspective.

(*a*) Esperanto shows that complexities and irregularities are only incidental, and not essential for clear and effective expression of thought : luxury ornaments at best, dead weight at worst. (*b*) Esperanto uses the simple method of saying just what it means, without relying on idioms (or indirect ways of hinting at ideas). (*c*) By its word- and form-building–"agglutinative" rather than "inflectional"—Esperanto introduces the student to a linguistic form remote from the Indo-European, Semitic, and Chino-Thibetic language families, whose methods must nevertheless be very congenial to the human mind, since they are predominant in many linguistic families other than those just named. If French, German, or Spanish, give the English-speaking youth a grammatical view-point that is international, Esperanto does further, by giving him one that is world-wide.

Let us note some things which a course in Esperanto does for the mind of the student.

I.—Esperanto makes the student conscious of the various parts of speech.

For clear and logical thinking this is important, because the parts of speech are the basic building blocks in the scheme of logical grammar. Yet to English-speaking youth they are apt to appear as something largely theoretical, remote from the visible facts of language. In English there is nothing in the form, sound, or spelling, of words, to enable one to distinguish one part of speech from another with any certainty. *Under* is a preposition ; *sunder* a verb, *blunder* a noun or a verb. *Houses* is a noun, *rouses* a verb. Many English words can be used with no change in form, as several parts of speech. Only the context tells you whether *better* is an adjective, an adverb, a verb, or a noun. *Cross* may be a noun, an adjective, a preposition, or a verb.

In Esperanto the parts of speech stand out with crystal clearness, and its user inevitably becomes "parts-of-speech-minded". Every noun ends in **o** (even in the plural and the accusative). Every derived adverb ends in **e**. Every verb ends in **i**, **is**, **as**, **os**, **us**, or **u**, according to mood and tense.

II.—Esperanto calls attention to the logical distinctions of mood.

The student of English grammar learns to describe each verb by mood and tense, according to the auxiliary used or to the ending of the verb. But in this he is often following an arbitrary system, based on form, and not on sense or use. Too seldom is he led to consider the real force of the verb in its context. Even literary English uses verb forms in many ways which do not harmonize with their grammatical names. *If I be* is conventionally called "present subjunctive" ; yet nearly always refers to the future. *If I were* is called "past subjunctive" ; yet refers never to the past, usually to the present (*If he were here now*) ; sometimes even to the future (*If he were to come tomorrow*). By custom the word *is*—

called a "present"—often has a future meaning (*If he is there next Tuesday, he will telephone*). *Would go* is a hypothetically doubtful future in *He would go tomorrow if . . .* , and a simple future in *He told me that he would certainly go*, while in *Often she would go to the forest* it refers to habitual action in the past (In Esperanto, logically, **irus**, **iros**, **iradis**).

Take another illustration. *My hat is getting old ; it is time I bought a new one.* The student is tempted to parse *bought* as a verb, indicative mood, past tense ; for that is where its form seems to place it. But in fact it has nothing to do with the indicative idea or with past time. It refers to an action of the future, conceived not as a fact, but as dictated by duty or propriety. Esperanto shows this clearly.

In short, Esperanto, free from arbitrary traditions, uses the form directly expressive of the idea to be conveyed.

III.—The student learns how many meanings hide beneath the cloak of what by spelling is only one word.

This is especially the case with prepositions, which are often the most difficult part of language, because so often inconsistent—the same form expressing a wide variety of relations. Even Esperanto, with its logical simplicity, allows certain common prepositions to cover various shades of meaning, though limiting this to meanings logically related. Nevertheless, Esperanto comes much closer than the national tongues to giving each preposition one well-defined meaning. Let us compare two English prepositions, *with* and *of*, with their Esperanto equivalents.

They played with us (in company with : **kun**). *He wrote with a pen* (by means of : **per**). *Hair white with age* (because of : **pro**). *They had wars with the Indians* (against : **kontraŭ**). *With this point settled, let us . . .* (rephrase : *Having settled this point*).

The price of eggs (**de**). *A quart of milk* (measure : **da**). *Six of his dogs* (out of : **el**). *I am glad of that* (because of : **pro**). *I never heard of that* (concerning : **pri**). *There is nothing of importance in the news* (nothing important : no prep. needed). *The city of Rome* (apposition : no prep. needed).

IV.—A study of Esperanto clarifies the meanings of English words.

It helps to separate root meanings from adventitious meanings accrued through age-long usage. This is a topic as vast as the dictionary. Here are merely a few examples. *Will the Lord ever forsake us ? No, he is ever faithful !* The non-Esperantist student may easily fail to realize that the first *ever* means *at any time* (**iam**), while the second means *at all times* (**ĉiam**).

Or take three senses of *celebrated*. *He is a celebrated painter* (famous : **fama**). *After the game the rough necks got some whiskey and celebrated* (indulged in rude festivity : **festaĉis**). *The priest celebrated the mass* (solemnized : **solenis**).

Or the little word *got*. *The dog has got the rabbit* (has caught, **kaptis**). *Have you got any of yesterday's bread* (Have you any : **havas**). *I got him to come* (caused : **igis**). *I got warm by the fire* (became : **iĝis**). *I have got to go* (must, **devas**). *I got home early* (arrived, **alvenis**). *I got up at six o'clock* (left my bed, **ellitiĝis**). *He got out of the country* (went out, fled from, **eliris**, **fuĝis**, **eskapis**).

V.—Esperanto compels an analysis of idiomatic expressions, whose conventional meaning cannot be inferred from the words.

Modern languages, English especially, abound with idioms ; but in Esperanto they are practically non-existent. For this reason Esperanto provides a good mental exercise to the student who is translating idiomatic English, and has to decide what it really means. Consider, for example, *It came to pass* (occurred). *Look out* (Be careful). *By and by* (sometime hereafter). *By and large* (in a general way). *Down town* (at the business centre). We could smile at the invalid who *suffers a good deal*—surely he *suffers a bad deal* ! In addition to idioms in the strict sense, colloquial English contains thousands of expressions now classed as slang, which may be only idioms in process of formation. But we need not ellaborate.

This is not a tirade against the use of idioms in the historical national languages. In the mouth of a native they make the language expressive and forceful, but the foreigner finds them a great difficulty.

VI.—Esperanto enables the student to create his own logical words for many complex ideas.

From a limited number of roots, by the use of three dozen affixes, the learner can readily build up thousands of other words as needed. Here are a few derivatives from one root : **patro**, *father* ; **patra**, *paternal* ; **patre**, *paternally* ; **patrujo**, *fatherland* ; **patrino**, *mother* ; **patrina**, *maternal* ; **patrineco**, *motherhood* ; **bopatrino**, *mother-in-law* ; **panjo**, *mamma* ; **paĉjo**, *daddy* ; **gepatroj**, *parents* ; **gepatra**, *parental* ; **prapatroj**, *forefathers*.

In national languages the art of composition means putting words together to form sentences. But in Esperanto it starts more fundamentally, by combining roots and affixes to form the words themselves. Often this word-building has already been done by others, and is merely imitated by the present-day student. Yet even then he sees at a glance the separate elements of thought which together express the full meaning of the word; he is conscious of the interrelation of the simple ideas which unite to form the complex notion. In this service—and the fact must be emphasized—no national language in the school curricula can even begin to rival Esperanto.

This feature of Esperanto, more than any other, justifies the statements (*a*) that Esperanto gives to the English-speaking student not "a pair of left eyes", but linguistically a "right eye and a left", so well separated in viewpoint, that from the mental base line thus lengthened we survey a new dimension in the world of thought, and (*b*) that it gives the English student a linguistic viewpoint not merely international but intercontinental and world-wide.

The Esperanto system of word-building is more than a brilliantly successful expedient for making the language easy. It has a distinct educative value, by exposing to view the bones and sinews that form the anatomy of complex ideas.

VII.—Esperanto greatly shortens the period of study necessary to enable the student to read and think in a language other than his own.

Such a power, whatever the language may be, is a cultural attainment and a pleasure. But the pathway to reach it is many times shorter with Esperanto than with even the easiest national language.

We should not exaggerate this point. Complete mastery of Esperanto, simple though it is, will not come without careful study and practice. Yet in comparison with French or German the difference is striking. (1) The spelling is strictly phonetic. (2) There is no arbitrary grammatical gender (that most illogical of all difficulties in continental languages). (3) There is only one conjugation, with only six invariable endings for verbs proper, and six for participles. (4) There are no irregular verbs or nouns; no exceptions to grammatical rules. (5) Word-order is simple and free, much as in English. (6) Roots are selected from the international stock, so that a majority are recognizable at first sight. (7) The use of affixes greatly reduces the number of words to be memorized. One root suffices for *brother* and *sister*; one for *big* and *little*; one for *shave* and *razor*; one for *learn* and *school*. (8) Arbitrary or conventional idioms are so nearly absent as to be negligible.

Thus after only a few lessons one begins to use Esperanto with pleasure.

VIII.—Practical tests prove Esperanto to be a splendid introduction to other and more difficult languages.

One instance is an experiment at an English school, at which girls who started with Esperanto, followed by French, were better grounded in French at the end of a two-year period than those who took French only. In addition, they retained their knowledge of Esperanto as an additional accomplishment. (See B.E., 1940, p. 230).

In another way, also, Esperanto can play an important rôle in school economy. It quickly reveals whether a student has enough aptitude for languages to take up a school course in which linguistics are a leading required study. Some minds do not take kindly to language study, even in its simplest forms. Such a student may do well to be satisfied with only two languages —the mother tongue and Esperanto—and to devote his further school efforts to subjects for which he is better fitted.

But the reverse effect also is experienced. Students who, discouraged by their small success in mastering Latin conjugations or the *oratio obliqua*, come to think of language study as something distasteful, and not for them, discover that by "learning to walk before they run"—by mastering Esperanto before attacking languages of greater difficulty — they develop a liking for languages that would otherwise have never come to light.

Nothing here said is meant to disparage in any way the noble English language which is our birthright. English is terse, forcible, and picturesque, and through its wealth of synonyms has almost limitless possibilities of variety. (Which means, incidentally, that to master English in a fine artistic sense is a substantial fraction of a life work !).

But English alone is not enough. The learning of a second language is an invaluable aid to appreciation of the first. And even for that purpose only (quite apart from its own very real utility), Esperanto is worthy of the most serious and favourable consideration of educators.

The Esperanto Student

FOR VERY NEW ESPERANTISTS

About this time of the year it is usual to take up new studies, and there is an increase also in the number of people learning Esperanto. Therefore I am writing the whole of this article for those who have not yet started, or who have had only a very few lessons.

I hope you have not been led astray by some enthusiast who tells you "Esperanto doesn't need learning, it is so easy!". Esperanto *does* require concentrated study, though not nearly so much as other languages. There are far too few really good Esperantists. You must not be satisfied merely to reach a stage where you can carry on simple conversation, or you too will suppose that "Esperanto doesn't need learning", and cease to aim at a higher level.

But it is true that the average person can—and often does—achieve a degree of proficiency in Esperanto which is usually impossible in foreign languages, and he finds his efforts well rewarded by his ability to appreciate the beauty and the subtleties of the language.

Before very long, if you are at all interested in the structure of the language, you will notice that Esperanto could be enormously improved. Most people find this out in the first few weeks or months, only to realize their mistake later on. While not claiming that Esperanto is beyond all criticism, we know that it is as nearly perfect as is desirable or possible. I advise you to make a note of all your criticisms, and afterwards cross them out as with greater knowledge you find out your mistake.

If you are learning under a teacher, try to attend all the classes or lessons, arriving promptly, giving attention all the time, and generally co-operating with the teacher. Do at least all the homework set for you. This is important to the teacher as well as to yourself. Remember that he cannot help you unless you are willing to be helped.

If you find you are falling a little behind the rest of the class, don't stay away without giving a reason. Perhaps you have just missed a couple of vital points, or have not quite grasped them. A word to your teacher will enable him to arrange for one or two extra lessons for you, or for an Esperantist friend to give you some help.

When you reach a stage where you can read, take every opportunity of reading good authors. A number of books can be obtained from the B.E.A. or through local bookshops, and often from your public library. Ask your teacher's help in the selection of suitable books.

If you are learning alone at home, take every opportunity of meeting other Esperantists in groups and meetings, so that your ear will get attuned to the sound and rhythm of the language. If this is not convenient, read aloud as much as possible, and get an Esperantist friend to check your pronunciation.

I will gladly deal in these columns with any points of special difficulty not clear in the text-books. Send your questions to me. If I can help, I will do so; and if I think the matter of sufficient interest I may write an article about it.

Above all, study with enthusiasm. You will find it well worth while. Apart from the simple joy of achievement, if you reach a stage of proficiency you will be able to enjoy many books and much good fellowship that are inaccessible to all but the good Esperantist.

PECO POR PROGRESINTOJ

Ĉar mankis kontentiga traduko de la lasta "Peco", mi presigas mian propran tradukon. Kelkaj tradukoj estis bonaj en partoj, sed neniu sufiĉe bona. Kelkaj el la kutimaj partoprenantoj ne provis, sed mi plezure notas, ke kelkaj novaj kaj ŝajne spertaj samideanoj partoprenis por la unua fojo. Tradukotaĵon mi ne prezentas en la nuna numero, sed baldaŭ mi prezentos kompense pli grandan.

Amo kaj adorado al Dio, kaj unueco kun li; poste, implicite en tio, la digno de la homa persono; la bezono de arto, de krea laboro, por ĉiu; la bezono kaj valoro de humileco spirita kaj same de beleco; la bezono de frateco en Dio kaj por Dio; la amo al ĉio vera kaj bona kaj bela, kaj la malamo al ĉio senanima, detrua, malbela—jen la idealoj por kiuj Gill staris, kaj al kies servo li sin donis.

P. E. da Gogo

"HOW I BECAME AN ESPERANTIST"

Everyone in the Esperanto movement was, of course, led into it by one or another of many possible occurrences, circumstances or arguments—and even those who were drawn in by apparently imperceptible degrees would be able, if they thought about the matter, to trace the actual course of their journey into such a pleasant land. The scope and variety of the influences at work, which in a general sense may all be styled propaganda for the movement, are strikingly illustrated by the following results of an enquiry held on the same occasion as that reported on p.59 of our last issue.

These testimonies go to show that practically all kinds of Esperanto propaganda—even "unlikely" ones—have an effect; and they should encourage any readers who may have doubted the practical use of their own efforts to spread the movement. It is of special interest to note that even in this small collection there are several cases of conversion through the presence of Esperanto matter in Public Libraries: and perhaps some *samideanoj* will thus be led to see to it that their local Library contains suitable literature henceforth! The influence of parents appears as a notable factor, as also does open-air propaganda.

It would be interesting to receive similar statements from readers, with a view to the possible compilation of a longer list.

VERDANO

1. *On a journey to Vienna with friends, I saw at Andermatt in Switzerland a man in uniform on the platform, wearing a green star. One of my friends spoke with him in Esperanto—and I accordingly started learning it.*

2. *At an international Pedagogic Conference in Vienna I was struck with the linguistic confusion: and a Bulgarian professor there told me about Esperanto.*

3. *I was converted through a book in a Public Library.*

4. *I heard two taxi-drivers talking in Esperanto, and asked them about it. Then I learnt it.*

5. *I had to learn Esperanto in order to teach it at a school at which I obtained a post.*

6. *I was always interested in languages, and my father was interested in Volapük: and when I heard two Esperantists speaking in Hyde Park I took it up.*

7. *I saw an article on Esperanto in* The Scout *in* 1920, *and later on saw the first number of* International Language *on a station bookstall. I subscribed to it, and began learning Esperanto.*

8. *An office colleague invited me to an Esperantist dance.*

9. *My father heard a propaganda speech in Hyde Park and became interested. He asked me to accompany him to a class, and I joined it—first from curiosity, and then from interest, as the construction of the language attracted me.*

10. *I was invited by an Esperantist to visit a local Group. Their Rambling Section first attracted me, and afterwards the language itself.*

11. *I took it up through particulars sent by the London Club to a friend, who had become interested in the language in Hyde Park.*

12. *I heard a wireless talk on Esperanto some years ago. Two of my friends used to converse secretly in the language about their acquaintances. We all got interested, and started to study it.*

13. *When I was about* 14 *my father gave me a Scout handbook in which there was a page about Esperanto and a few phrases. It caught my attention.*

14. *When I married I found an Esperanto textbook and dictionary among my husband's books, and began learning the language. I had previously seen Esperanto paragraphs in papers and cut them out, but had not understood them.*

15. *When a boy I twice read in the Press about weddings where the bride and bridegroom spoke Esperanto. I wondered what it was, but could get no satisfactory explanation. Some years later I saw Esperanto lessons in* World Radio, *and was converted.*

16. *While wandering about in a Public Library I happened to see an Esperanto grammar, and as I was interested in languages I began to read it. I was so enchanted that I went back several times, and gradually finished the book.*

17. *While in France I was invited to visit some friends, and there met a French Esperantist, who so effectively advocated the language that I went straight to a French Esperanto office and obtained the address of the B.E.A. On returning to England I went there, and afterwards to the London Club.*

18. *I read accounts of a big Esperanto Congress in my daily paper, and was at once*

attracted to the language. I wrote to the Editor and was put in touch with the London Club, where I soon started to acquire the new tongue.

19. *I saw an announcement in a Public Library.*

20. *When my husband began to study the language, I decided also to learn the secrets !*

21. *My mother took me to a Universal Esperanto Congress, though I could not speak the language, and I there became convinced of its value.*

22. *My mother spoke Esperanto, and there were Esperanto books all over the house.*

23. *In* 1921 *a notice appeared in a local paper inviting people to a free Esperanto class. My mother became interested and joined it, and made me join too.*

24. *I sent to the Goldsmiths' College in London for a list of evening classes, and found in the prospectus a leaflet about the Esperanto class. I was greatly interested, and joined it.*

25. *Glancing at the shelves of a Public Library I caught sight of an Esperanto text-book, and on looking at it was attracted.*

26. *I saw a small humorous paragraph in a paper about the Esperanto wedding of an Anglo-Hungarian couple.*

27. *I heard of the language some years ago, but did not then take much interest in it. Later on my interest revived through a discussion of the subject on a Southern Railway ramble ; and on a visit to Switzerland I realised how useful a knowledge of Esperanto would have been.*

28. *My brother-in-law told me of the interesting evenings at his Esperanto club, and explained the idea of the language, which attracted me.*

29. *I was attracted to the language and convinced of its value through the arrival of a foreign Cseh-course teacher.*

30. *While camping out, I could not sleep one night on account of two Esperantists talking in "a strange tongue" in a neighbouring tent !*

LIVERPOOL UNIVERSITY

John Buchanan Prizes in Esperanto

Three Prizes, each of the value of £25, are open to matriculated students and graduates of the University of Liverpool, and of any approved University of the British Empire, and to all persons who have been engaged in teaching for not less than a year in any recognised school of the United Kingdom. Candidates are required to present an original composition in Esperanto and a translation from English into Esperanto. Candidates for the next award must send in both composition and translation to the Registrar not later than May 1st, 1942, and must furnish a signed declaration that their work is unaided.

Successful candidates will be required within a year of the date of the award to proceed abroad, either to attend the annual international congress, or a national Esperanto conference, or to visit a foreign University where Esperanto is taught, or where there is a Students' Esperanto Society. Such candidates may be asked to furnish a short report on their foreign tour.

A prize shall not be awarded more than once to the same competitor.

Passage for translation, 1941–42 : T. Hardy, *The Return of the Native*, Chapter I. to end of 7th paragraph . . . till revived by scenes like this.

Subject for Essay, 1941–42 : La revivigo de Esperanto post la nuna milito.

The following were successful in gaining prizes for the Session 1940–41, and have our hearty congratulations :

S. O. Jones (Penarth).
Reto M. Rossetti (Fife).
E. W. Woodruff (Sutton).

Mr. and Mrs. Jackson Coleman, who were wed in and through Esperanto some years ago, have opened a charming *libertempa hejmo* at "Bay View", Cemaes Bay, near Amlwch, Anglesey. Considering that lack of knowledge is not a little responsible for the strife and hatred existing in the world, they would be glad to send particulars of a newly-established movement to gain and foster a greater insight into the manners and customs of the great human family to anyone sending a stamped-envelope.

DIRO KAJ FARO

Ni ofte parolas
pri amo kaj vero ;
Sopire ni volas
ĉielon sur tero.

Sed vanas imagi
progreson per bru' :
paroli kaj agi
montriĝas ja du !

Do amon en koro
ni montru per faro—
per ĝoja laboro
por tuta homaro.

Laŭ C. J. ROSKES-DIRKSEN

KRONIKO LOKA, KURSA

Balham.—La grupo kunvenas la trian dimanĉon en ĉiu monato, 3.30–6.0, ĉe 20 Badminton Rd., S.W. 12. Alitage lecionoj laŭ aranĝo. Telefono BATtersea 3208.

Balham and Tooting.—L.C.C. Elementary Class (and Conversational Circle) at Balham Commercial Institute, next door to Tooting Broadway Tube Station. Saturdays, 2.30–4.30, commencing Sept. 6 (Free propaganda demonstration). Fee, 3/-.—M. C. Butler

Bournemouth.—Kunveno 3 Sept., 8.0, ĉe 45 Cecil Avenue, por aranĝi vintrajn kursojn.

Buckhaven and Methil.—La grupo kuniĝis kun tiu en Dunfermline por ĝuplenaj vagadoj en lokaj parkoj je 12 Julio kaj 16 Aŭg. La perspektivo pri vintraj kursoj estas esperiga.

Burnley.—Bedaŭrinde, pro financa kaŭzo, la grupo devas forlasi sian hejmon en Westgate. Espereble la vendo de la domo permesos forpagi la koncernajn elspezojn: pri tio ni atendas informon. La membroj tamen daŭrigas la kunvenojn en privataj domoj.

Fondiĝis nova rondo kun karaktero intelekta kaj literatura, kiu kunvenas merkrede (7.45) en Temperance Rooms, Brown St. Oni parolas nur Esperanton. La anoj prelegas laŭvice: poste demandoj kaj diskutado. Temoj lastatempaj: *Aventuroj alilande, Historio de Nordameriko, Esperanta Propagando, La Franca Revolucio.*

East Midlands Federation. — "Garden Party", 6 Sept. 3.30, at Trent Lock. Out-door Games, Swimming, etc. Business meeting 4.30. Tea 5.0. Indoor programme if wet weather.

Gloucester and Somerset.—Je 18 Julio la Federacio kunvenis en Whiteway, Stroud. Malgraŭ pluvegado kunvenis 40 entuziasmuloj. Kelkaj eĉ biciklis trapluve 40 mejlojn: pruvo pri kuraĝo kaj entuziasmo!

Huddersfield.—Class: Technical College, starting 19 Sept., under Mr. W. H. Hirst, F.B.E.A. Fee 2/6.

Ilford.—Class (Essex Education Committee) at Girls' High School, Cranbrook Road, on Saturdays, 2.30–4.30, starting 13 Sept., under Miss P. M. Strapps. Fee 5/- (under 17, 3 2/6).

ESPERANTA DISERVO

Pro la portempa fermo de la Esperanta Diservo en Londono, la grupo aranĝis neformalan kaj tre ŝatatan Diservon en la domo de la sekretario (F-ino Strapps, 50 Woodlands Rd., Ilford), kiu estas samtempe la Diserva sekretario. Ŝi volonte ricevus karton de ĉiu, kiu volus ĉeesti la Diservon ĉe St. Ethelburgo la duan dimanĉon ĉiumonate, se eblus ĝin reokazigi.

Lancashire and Cheshire.—Ĉe la 130a konferenco (Cleveleys, 5 Julio) oni raportis, ke la financa malfacilaĵo de la Federacio malaperis: la nuna situacio estas efektive tre bona. Venonta konferenco: Samlesbury Hall (inter Blackburn kaj Preston), 27 Septembro.

London Club (Fred Tallant Hall, 153 Drummond St., N.W.1).—Krom la kutimaj kursoj (detaloj ĉe H. W. Holmes, 38 Fillebrook Rd., Leytonstone, E.11), oni anoncas jenan programon: 13 Sept. (3.0): Vivo en aliaj mondoj (D. R. Duncan, Ph.D., B.Sc.). 27 Sept. (3.0): La artisto Van Gogh (H. Sendall).

Manchester and District.—Kunvenoj en Lower Mosley St. Social Club: 2.30: 27 Sept., Interplaneda Vojaĝado (J. H. Sullivan); 25 Okt., Jarkunveno. Oni diskutos aferojn tre gravajn por la regiono. Nepre ĉeestu.

La Publika Biblioteko (St. Peter's Sq.) enhavas pli ol cent Esperantajn librojn.

La Bulteno enhavas atentindan konsilon. Ne legu prelegon al folio de papero, sed kuraĝe parolu senlege kaj rekte al la ĉeestantaro. Tiel oni estos pli komprenebla, kaj gajnos kapablon kaj sinfidon.

Newcastle.—Ĉe la Jarkunveno (9 Majo) (raporto ricevita 21 Junio) oni ĝojis konstati, ke la aranĝita programo preskaŭ senescpte plenumiĝis, kun kontentiga ĉeesto.

Oni dankis al S-ino Ballantyne kaj D-ro Philipp pro sindona instruado. Kredita saldo: preskaŭ £3. Nova Sekretario: S-ino P. Wallace, 104 Kingsway.

26 Julio: Ĝardenfesto ĉe la domo de S-ro J. A. Haig en Gosforth, por festi la 23-an datrevenon de la Novkastela Societo. S-ro Anwell, prezidante, memorigis pri la pioniroj (ekz., J. H. Murray, nun en Detroit, kaj W. A. Murgatroyd, nun en Grimsby), kiuj fondis la Societon 26 Julio 1918. S-ro T. F. Swinburne, fonda ano, venis el Londono por ĉeesti. Inter aliaj lokaj eminentuloj parolis F-inoj A. B. Edwards kaj I. Downes, S-ino A. Ballantyne, D-ro W. Philipp, kaj S-roj T. Pattinson, G. Shepherd, kaj F. Sutcliffe. Oni legis multe da telegramoj kaj leteroj de gratulo (inter kiuj unu de la Hon. Prezidento S-ro T. J. Gueritte (Surbiton).

Newport.—As a result of the lectures recently given in the High School for Girls,

Marguerite Edmonds is not only continuing her class in the school, but also has a class of 25 leaders, who are then teaching other groups: thus 150 girls are getting some after-school instruction.

Rochdale.—La grupo bone vivas, kaj havas £8 en la kaso.

South Wales and Monmouth.—Ĉe la konferenco en Pontypool (19 Julio) oni raportis jene: *Cardiff:* sukcesa kaj kreskanta kurso sub S-ro Haigh. *Church Village:* kurso sub lia veterana Moŝto Robert Stevenson. *Penarth:* vigla propagando reklama kaj ĵurnala. *Pontypool:* kresko kaj viglegiĝo de la grupo. *Newport:* vd. supre).
Tri Federacianoj gajnis la Diplomon, kaj unu la stipendion John Buchanan.

Tolworth, Surbiton, Kingston, Ewell.—Elementary Class at Co-operative Hall, Tolworth Broadway (opp. Tolworth Odeon). Fridays, 7.0–9.0, commencing Sept. 5 (Free propaganda Demonstration). Fee 5/– for 24 lessons, returnable to R.A.C.S. members making 50% attendance. M. C. Butler.

Wakefield. — Du studrondoj diligente laboras por ekzameniĝo. La grupo interŝanĝas vizitojn kun Leeds.

Walthamstow. — Kunvenoj ĉiusemajne, kun programo tute modela. Parto de ĉiu kunveno estas dediĉita al difinite temo, parto al kurso de Esperanta Historio sub S-ro Ames. Ekzemplo tre imitinda. La grupo fariĝas vera familia rondo. Vizitantoj tre bonvenaj.

West Midland.—La Federacio portempe unuiĝis kun Gloucester kaj Somerset por reciproka helpo kaj kunagado.

Yorkshire.—Ĉe la konferenco en Huddersfield (5 Julio) ĉeestis 76 (rekordo dum kelkaj jaroj!) el ĉiuj urboj en West Riding de Harrogate ĝis Sheffield. S-ro Hirst instigis la anaron al vigla laborado. Pro la rezigno de S-ro H. Blakey (post multjata bonega laboro) oni elektis sekretario S-ron B. B. Beaumont (Huddersfield.) Vespere: vagado en loka parko.

Proksima Konferenco: Wakefield, 20 Sept.

Ni bedaŭras, ke premo de Anglalingvaj tekstoj forpuŝis Esperantajn el la nuna numero; sed ni esperas tion kompensi en la venonta numero. *Red.*

Brita Asocio de Blindaj Esperantistoj.—La Jara raporto (Junio 1941) enhavas informojn pri blindaj samideanoj, kun tri interesaj leteroj de Thilander (Svedujo) Kotizo 1ŝ., ĉe T. Forster, Cowshill, Bishop Auckland, Co. Durham.

Tutmonda Junular-Organizo (*Brita Sekcio*) La Bulteno aperas regule, kun ĉarmaj literaturaj skizoj, legaĵo por la komencanto, novaĵoj, kaj adresaro de korespondemaj gejunuloj. Adreso: J. W. Holland, 61 Vandyke Rd., Leighton Buzzard. Oni proponas starigi novan Rondiranton (Rondiran Gazeton) inter la membroj: jam unu rondiranto vivas bone.

S-ro H. Wilkinson (hejma adreso: 14 The Crescent, Sea Mills, Bristol 9) deziras korespondi en Esperanto kun aliaj armeanoj izolitaj kiel li.

(Oni proponas, ke mi kontaktigu Esperantistojn enarmeajn. Se mi ricevos tiajn petojn, mi faros mian eblon. Tamen mi povas nenion promesi, kaj mi akceptas nenian respondecon: kaj pro tio, ke tiaj adresoj estas privataj kaj ŝanĝiĝemaj, la afero ne ŝajnas al mi praktika.—*Red. B.E.*).

S-ro I. Alvarez el Hispanujo nun loĝas ĉe 21 Kingfisher Court, East Molesey, Surrey, kaj volonte renkontus lokajn samideanojn. Lia adreso kiel Delegito de I.E.L. tamen restas neŝanĝita: 68 Bishopsgate, E.C.2.

In 1916 I evolved an alliterative sentence in Esperanto, which may interest your readers to-day: **V**ilhelmo **V**olas **V**enki. **Ve** al **Vi**, **V**ilhelmo: **Vi** **V**enkiĝos. (*Clarice Taylor, en "Midland Daily Telegraph"*).

B.E.A. EXAMINATION SUCCESSES

Preliminary.—*Leslie G. Horsefield, *Bristol*; Lily Hirst, Audrey Pogson, *Huddersfield*; John Grafton Elmer, *Cardiff*; Miriam Kathleen Oldroyd, *Wakefield*; *F. C. Rudman, *Newport Pagnell*.

Advanced Examination (Diploma).—*Gerald C. Jervis (Redditch) (korekto de p. 63); *Edith Downes, *Barry*; *Arthur Leslie Edmondson, Christina Edmondson, *Wakefield*.

Advanced Examination by Correspondence.—Ralph A. Ostler, *Haywards Heath*.

* *Denotes Pass with Distinction*

NASKIĜO

Jervis.—Al Ges. R. F. Jervis, en Slough, je 19 Junio, filo, Alan Frank.

MORTOJ

Beattie.—Je 4 Majo, Malcolm H. Beattie, F.B.E.A., membro de la grupo en Eastbourne de 1911 ĝis sia morto. Post vizito al la Antverpena Kongreso li deĵoris en Hindujo, kaj fondis grupon en Calcutta en 1912.

Megahy.—Je 20 Junio, Basil Patras Megahy, 88-jara, en Preston. Li estis konata membro de la Societo de Amikoj. Aŭdinte pri nia lingvo en Federacia kunveno, kaj logite de ĝia paciga idealo kaj ĝia logikeco, li aliĝis al la B.E.A. en 1908. Kun S-ino Megahy, kiun li tro mallonge postvivis, li ĉeestis multe da kongresoj. Vizitantoj al lia hejmo ĉiam ricevis instigon lerni nian lingvon, kaj multaj Esperantistoj ŝuldas al li sian verdan stelon. Esperantistoj ĉiam trovis ĉe "Inisfail" hejmon for de la hejmo.

Monk.—Pro malamika ago, S-ro D. A. Monk, el Birkdale. Detaloj mankas. Li korespondis Esperante kun 20 landoj.

Price-Heywood.—Kun granda bedaŭro ni legas, ke alfundiĝis la ŝipo, sur kiu Brian Price-Heywood vojaĝis hejmen de Pembo. Ŝajne li ne troviĝis inter la savitoj; tamen ni ankoraŭ esperas bonan novaĵon. Li estis membro de la Societo de Amikoj, por kies servo li laboris en Berlino, Ameriko, kaj Pembo. Lerta kaj klera Esperantisto, li estis Licenciato de la B.E.A.

Pringle.—Je 27 Julio, James Pringle, 84-jara, en Edinburgo. Li aliĝis al B.E.A. en 1908, kaj ĉeestis multajn kongresojn.

SMALL ANNOUNCEMENTS—ANONCETOJ

OFFICIAL NOTICES

THE BRITISH ESPERANTO ASSOCIATION *consists of Fellows, Members, Affiliated Groups, and Federations. The Annual Subscriptions are :— Fellows,* 21/– ; *Members,* 5/– ; *Junior Members (under* 18), 2/6 ; *Life Fellowship,* £12. 12s. 0d. ; *Life Membership,* £5. *(See prospectus).*

President : G. D. Buchanan, F.R.A.S.
Hon. Secretary : Bernard Long, B.A.
Hon. Treasurer : Arthur C. Oliver.
Acting Secretary : C. C. Goldsmith.
Propaganda Secretary : M. C. Butler, M.R.S.T.

NEW DELEGATE COUNCILLOR

Bristol Society : W. F. Westmancote, F.B.E.A.

NEW MEMBERS

Ordinary Members—

Allen, F. C.	*Leicester.*
Baird, Miss E. A.	*Girvan.*
Barrett, E. F. X.	*Royal Navy.*
Belcher, R.	*Bristol.*
Bishop, M. S.	*Streetly.*
Bottomley, Mrs. F. M.	*Bradford.*
Bottomley, J. C.	*Bradford.*
Burnett, Miss B.	*Glasgow.*
Cadle, H. M.	*Newport, Mon.*
Clarke, W.	*Dunfermline.*
Conchie, D. G.	*Greenock.*
Cox, B.	*Swansea.*
Craven, Mrs. A. E.	*Clayton-le-Moors.*
Davies, Miss M. R.	*Hereford.*
Downing, J. A.	*West Wickham.*
Edwards, P. M. H.	*Birmingham.*
Ellis, J. T.	*Barnsley.*
Elmer, J. G.	*Cardiff.*
Entwistle, T.	*Blackpool.*
Eyers, H. P.	*Poole.*
Glover, Miss J. E. M.	*Weaverham.*
Griffiths, H.	*Oldham.*
Henthorne, W.	*St. Helens.*
Hicks, A. J.	*Parkstone.*
Hilhouse, Miss A. M.	*Uxbridge.*
Hill, J. G.	*Birmingham.*
Hill, R. H. K.	*Kew Green.*
Marin, G.	*Whiteway.*
Mayhew, Miss E.	*Leicester.*
Munro, D. S.	*Leatherhead.*
Murray, Miss N.	*Manchester.*
Naylor, G.	*Brackley.*
Pearson, J. E.	*Grantham.*
Powdrill, E. G.	*Leicester.*
Price, K. V.	*Richmond, Yorks.*
Roberts, V. H.	*Ilford.*
Robinson, W. K.	*Dulverton.*
Rowcroft, M.	*Snodland.*
Scott, E. L.	*Sheepscombe.*
Smith, N. D.	*Salisbury.*
Spink, Miss P.	*Manchester.*
Sutcliffe, A.	*Burnley.*
Welton, F.	*Halifax.*

Junior Members—

Adcock, M. F.	*Halifax.*
Chance, D. J.	*Luton.*
Crossley, K. R. N.	*Elland.*
Dargue, Miss M. E.	*Gravesend.*
Davies, J. R.	*Uxbridge.*
Dockrill, D.	*Market Drayton.*
Edwards, J. H.	*Lydney.*
Ellis, D. J.	*London, S.E.*18.
Evans, R.	*London, S.E.*5.
Goodall, G. R.	*Pershore.*
Guy-Gibbens, F.	*Southampton.*
Jarratt, T.	*Halifax.*
Kirk, D. A.	*Nottingham.*
Larkman, J. M.	*Luton.*
Lefever, D. C.	*Belper.*
Macfarlane, R. I.	*Halifax.*
Milnes, K.	*Halifax.*
Moss, H. F.	*Poole.*
Scholey, G. S.	*Halifax.*
Speak, G. L.	*Halifax.*
Townley, R.	*London, S,W.*19.
Vanstechelman, R.	*Market Drayton.*
Whitaker, C. W.	*Doncaster.*

DONATIONS TO B.E.A. DURING JUNE AND JULY

General Funds—H. Davies, Jnr., £7. 12s. ; Dr. W. A. Gibson, 34/– ; R. F. Latimer, 16/– ; Miss E. A. Sidebottom, 15/10 ; G. M. Hollis, J. H. Murray, 10/– ; E. P. B. Cocks, 9/3 ; A. G. Tucker, 7/– ; G. D. Edwards, 6/– ; Miss I. M. Cochrane, C. H. Bingham, R. F. Jervis, Miss N. Ford, D. Tilly, 5/– ; H. Pinder, 4/3 ; Miss M. M. Caswell, Miss N. Rees, 4/– ; Sennomulo, 3/3 ; Women's Co-op. Guild, Sowerby Bridge, Rev. A. J. Ashley, 2/6 ; Miss G. Rowlandson, 2/3 ; H. Willer, 2/– ; W. G. Wilson, 1/8 ; Miss A. Waite, 1/5 ; A. Robinson, J. E. Parker, 1/–.

Motor Car and Propaganda Fund—G. H. Parker, Leeds Grupanoj, F. Taylor, Yorks. Fed. Conference, 20/– ; R. Kenworthy, 7/– ; Miss I. M. Cochrane, Miss N. Ford, 5/– ; P. J. Cameron, 3/–.

Jubilee (Domo) Fund—Miss I. M. Cochrane, 5/–.

Sustentation Fund—G. H. Parker, 20/–.

These donations are acknowledged with grateful thanks.

CECIL C. GOLDSMITH, *Acting Secretary*

IN THE FORCES

F. N. Blythe, *Ipswich.* R.A.F.V.R.
K. W. Donne, *Datchet.* R.A.F.V.R.
G. D. Murphy, *Ipswich.* R.A.F.V.R.
E. B. Reeks, *Ipswich.* R.A.F.V.R.

B.E.A. BIBLIOTEKO

Ni dankas al diversaj samideanoj pro fotoj, al S-ro A. Derry kaj A. C. Oliver pro libroj, kaj al S-ro E. P. Ockey pro donaco de 5ŝ.

THE BRITISH ESPERANTIST

(Publishers Eldonistoj) :
THE BRITISH ESPERANTO ASSOCIATION, INC.
HERONSGATE, RICKMANSWORTH, HERTS. *Tel. : Chorley Wood* 138

Editor (Redaktisto) : MONTAGU C. BUTLER, M.R.S.T.,
36 PENRHYN ROAD, KINGSTON-ON-THAMES, SURREY.
Telephone : Kingston 1484

RATES OF SUBSCRIPTION *(including postage to any part of the world)—Twelve months,* 2/6. *Single copies, Five Penny Stamps. (Free to B.E.A. members).*

ADVERTISEMENT RATES *will be quoted on application to the Secretary of the B.E.A.*

MANUSCRIPTS *should be typewritten, and addressed to* THE EDITOR. *The Editor does not hold himself responsible for loss or damage, nor does he undertake to return manuscripts unaccompanied by a stamped addressed envelope. He is not necessarily in agreement with views expressed in signed articles, but accepts responsibility for those unsigned. He reserves the right to refuse, correct, or shorten contributions received. Matter should be received by the 8th of the month.*

JARABONO : 3 Svisaj frankoj. Unuopaj ekzempleroj : po 50 centimoj (aŭ unu respondkupono).